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*HISTORY of the CLERGY in the Seventeenth, Eighteenth,
and Nineteenth Centuries.*

IT is mentioned in the Sixth Number of this Magazine, that after the Sixteenth Century, there were various denominations of clergymen, besides those of the church of Rome; such as Greek clergy; Lutheren clergy; Episcopal clergy; Presbyterian clergy; Congregational clergy; and Baptist clergy. It is there mentioned, that in the course of this history would be shewn how, and when so many orders of clergymen arose, besides those in the church of Rome.

In these last three centuries, several denominations came out from Rome, and from each other. When they came out from Rome, they testified against the clergy of that church, and after they had been separated a while, they practised some of the same things the others held; when they did this, they had the name of clergymen of the Episcopal church, &c.

When the people called *Puritans*, first settled in this country, they testified against the wickedness of the church of England and her clergy; and they called their

ministers Elders, until they undertook to enforce uniformity by law, which led to whipping, imprisoning, and banishing the Baptists, and hanging the Quakers ; after this we find the old scriptural name ELDER laid aside, and the same name received which originated in the church of Rome ; viz, Clergyman. Now they are called Congregational, and Presbyterian Clergy.

In the eighteenth century such an order of men were known in this country, as Roman Catholic clergy, Episcopal, Presbyterian, and Congregational clergy. These are all one order of men, in different denominations of anti-christian churches. The chief difference among these denominations, consists in the name, and not in the things. They are all more zealous of their traditions, than of the scriptures of truth. They shew a great zeal for old paper covenants, platforms, articles of faith, prayer books, catechisms, church and state religion, and to be called of men Rabbi, or Doctor. This was, and is their character to the present day.

The independence of the United States produced a great over-turn in the affairs of the *clergy* in the last century, and it is felt more by them in this century, than it was in the last.

Many of the clergy in the southern states before the American war, were a set of lazy, wicked, drunken wretches, supported by law for life.

When we were separated from England, their stream dried up ; they being Episcopilians, and they were like fish choaking to death in the air. In New-England, their influence is greatly diminished in consequence of an increase of knowledge among the people, respecting religion and government.

In the present century, (XIX) the state of the clergy is very singular ; particularly in New-England. They are frequently dismissed, and seldom settled. In Portsmouth, and within about twelve or fourteen miles of there ; eight have been dismissed within about three years past ; and there are several others who do but just stay. In Vermont, all laws respecting religion are repealed, which must, I suppose, set all the clergy on float, unless

they are so heavy as to sink. In New-Hampshire, the law is such that it is difficult to bind the people to them, so strong, as to prevent their being left to read to the walls. In Massachusetts, they have a law to oblige people to have preaching three months out of every six, or pay a fine of from 30 to 100 dollars. This mill for grinding the face of the poor, probably will ere long stop, for want of force to carry the wheel. In Connecticut, the *Federal, Clerical wheel* is greatly clogged with ice and back water, and will finally stop.

I do not recollect of any *Baptist Clergy*, until this present century. The ministers of that denomination until of late, were called Elders; but now they are called the baptist clergy; being in the same city with the others, they of course wear the same name. It is a curiosity to read the Massachusetts annual register, and find in Boston, a Roman Catholic D. D. Episcopal D. D. Congregational D. D. Baptist D. D. Can any man of common sense suppose there are four kinds of Divinity to be had in Boston? The ministers of these four denominations have one title; like so many generals at the head of different companies, under one king; to see their uniform on public days, (a surplice and band) proves that they have one king, for they all go forth in BANDS. Prov. xxx. 27. There was once a great difference between the clergy and the elders among the Baptists; but the difference between the baptist clergy, is chiefly in baptism; in other things there is hardly any difference at all; especially in New-England.

The other clergy insist on a college education; so do the baptist clergy. The other clergy have human titles; so do they. The other clergy insist on articles of faith; platforms, associations, and Missionary societies, so do they. The other clergy do not allow any to speak in their meeting-houses but themselves, so it is with many of the baptist clergy. The other clergy read notes instead of preaching, so do many of the baptist clergy. The other clergy are supported by law, and are state ministers, so are many of the baptist clergy. The other clergy instead of preaching from place to place, are con-

fined to one town ; so it is with many of the baptist clergy. The other clergy are failing in their influence among the people in general ; so are the baptist clergy. Finally, the clergy are running out ; at the present day, and of course my history of them must end.

I shall close this sketch ; with a short account of the clergy in Russia ; from a late account of them, in a book entitled, " Secret Memoirs of the court of Petersburg, towards the end of the reign of Catherine II, and the commencement of that of Paul I."

" The most despicable and most despised of all persons in Russia, are the priests. Many of them cannot even read ; yet they are more desppicable for their *drunkenness* and *intemperance*, than for their gross ignorance. There are seminaries for their tuition, indeed ; but it is not always necessary for a man to have been educated in them, in order to become a priest. A father bequeaths to his son his living, his church and his flock ; for this he wants nothing but the consent of his Lord, who easily obtains that of the bishop. If a son be able, as his father was before him, to read a little in the Sclavonian language, say mass, and chant vespers, he is master of his trade, and follows it. He often gets drunk, and fights with his parishioners ; who notwithstanding kills his hand, and ask his blessing, after they have given him a *drubbing*. It is not uncommon in the streets of Musco and Petersburg, to meet *drunken priests* and monks, reeling along, swearing, singing, and insulting the passengers, male and female."

When I look over the history of the clergy for hundreds of years past ; and consider the sufferings of millions of poor wretches in consequence of their *ignorance, pride, and ease*, my soul mourns within me to view these things ; and at the present day, to see the ignorance people are kept in by this same class of men, I cannot but say, " how long O Lord, ere thy people shall be delivered out of their hand, and from their doctrines and commands, which lead men to consider the commands of God of no effect ! O may the happy day come, when the ministers of Jesus shall travel and preach Christ, where-

these locusts have gone; while after them is as a wilderness, having devoured that which was before them; and fouling even the waters with their feet.

This imperfect sketch must suffice at present. I expect hereafter, if my life and health is spared, to take up the principles the clergy have acted upon through the different centuries where their history is noticed. This has been an history of men. The way is now prepared, to hold up to the public the false religion which has supported this class of men for ages and generations past. As this will be of much more importance to the world than this history; I expect to be more particular, and of course more lengthy than was necessary here.*

As this number closes the first volume according to the proposal to subscribers; I shall take up the second part, either in numbers to make a second volume, or in the form of a News-paper published every other week; which I shall do is not yet determined.

DOCTRINE.

IN the preceding numbers I have noticed the principles of the doctrine of Christ, which are six; five of them I have written upon, viz. Repentance, Faith, Baptisms, Laying on of hands, and Resurrection of the dead. The last one of the six, is, "ETERNAL JUDGMENT."

This last, is of all the most important to mortals. It is called eternal judgment; not because it will last forever; but because the judgment then passed upon the world will be final; there will be no appeal from the sentence passed at that day.

* See the description of this kind of religion page 271, which contains the outlines of STATE RELIGION.

A future judgment is plainly described in the scriptures ; particularly in the New Testament. This will be at the end of this world ; after the thousand years of Christ's reign upon earth. What we know concerning the day of Judgment is recorded in the scriptures, and witnessed to men by the spirit of God ; which reproves of judgment. The day of judgment means the time when a righteous sentence will be passed on all men according to their works. This is particularly mentioned by Jesus Christ and the apostles. Matth. xii. 36, "But I say unto you, that every idle word that men shall speak, they shall give account thereof at the day of Judgment." 2 Pet. ii. 9, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of Judgment, to be punished."

This eternal judgment God has given assurance of unto all men, by raising up Christ to be the judge of the quick and dead. Paul reasoned of this eternal judgment before Felix ; which made him tremble. The certainty of the judgment will appear in the following manner ; does God govern the world ? Yes. Is he a righteous Governor ? He certainly is. What is the character of a righteous Governor ? He rewards the righteous and punisheth the wicked. Are the righteous rewarded and the wicked punished in the present life ? They are not. If God the righteous Governor, rewards the righteous, and punishes the wicked ; and the righteous are not rewarded nor the wicked punished in this world ; how can this be true ? The only way this can be true is, that there will be a day when God will reward the righteous and punish the wicked.

Jesus Christ is ordained of God to be the judge at that day. Acts x. 43, "And he commanded us to preach unto the people, and to testify that it is he that was ordained of God to be the judge of quick and dead." Acts xvii. 30, "Because he hath appointed a day in the which he will judge the world in righteousness, by that man he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead."

This eternal judgment, when the wicked will be

burnt up like the tares, when the judge says depart, is awfully solemn. What amazing scenes present themselves to our astonished minds, while meditating on this eternal judgment! When the wheels of time are struck off, and, "*everlasting closes up the scene.*" How must the solemnity be increased, when Christ the judge is seen coming on a cloud to judge the world in righteousness! dressed in robes of vengeance, in all his glory and of the holy angels. O how unlike to the babe of Bethlehem, or the man which groaned on Calvary! This is he who was long before appointed to be the judge of quick and dead! Lo, he comes to take vengeance on them who obey not the gospel, and to be glorified in all them that believe. With what majesty will he be seated on the cloud in the air, while he shews his power to judge the world!

What an awful move among the dead must there be, when the trump of God shall call the sleeping millions from their graves, to stand divided before their judge, to hear the last word, come ye blessed; or depart ye cursed! while the heavens and earth are all on fire. If we are not beyond measure stupid, this principle of the doctrine of Christ must lead us to ask the all important question; *am I ready to meet my judge whenever he comes?*

I close my remarks on this principle, with a short address:

1. *To the ungodly....* This principle is calculated to alarm every impenitent on earth. Remember, O unbeliever, that you are condemned already, and that the judgment is hastening, when the unbelieving will be punished with everlasting destruction from the presence of the Lord and the glory of his power. "Repent ye and turn yourselves from all your transgressions, and so iniquity shall not prove your ruin."

2. *To those who love the judge of quick and dead.* Beloved brethren, some of you are called to pass through trying scenes in this present life; but remember this principle of the doctrine of Christ teaches you to look for the coming of the judge, who will raise you from the dead, and make you equal to angels, to enjoy his love

in one eternal day. Let every reader consider the importance of attending to these six principles of the doctrine of Christ, and give diligence to be found of the judge in peace, that each one may have boldness in the day of judgment, as those who not only call him Lord, but do the things he commands us. So an entrance shall be ministered unto us abundantly, into the everlasting kingdom of our Saviour Jesus Christ; to him be glory forever, AMEN.

A description of STATE RELIGION; supported by human laws in the Commonwealth of Massachusetts.

THERE is a certain something in this state, called RELIGION, which the government undertake to defend by force, and which a certain class of men, called the CLERGY, say will be overthrown, unless it is protected, and defended by the government. That it is religion, is certain; though, not that religion mentioned by the apostle James, in chap. i. 27, "Pure RELIGION, and undefiled before God and the Father, is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." The whole history of Massachusetts' *State Religion*, proves it to be of the kind mentioned in the verse before this; "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's RELIGION is vain." It is a RELIGION, which men of unbridled tongues are fond of. It is what Paul calls, "Our Religion." Acts xxvi. 6, "After the most straitest sec of OUR RELIGION, I lived a Pharisee."

It is my design to give a true description of this *State Religion*; as far as I am capable of doing it, with-

but regarding the person of men... This is it, according to the best information I can obtain;

A compound.... 1. Of good words.... 2. Paganism.... 3. Tradition.... 4. Superstition.... 5. Inequality.... 6. Oppression.... 7. Bondage.... 8. Pride.... 9. Gain to a few, and loss to many, with misery and destruction; upheld by human laws.

All this I think can be proved from the laws of Massachusetts, and from the history of those who have been the advocates of this religion.

1. The first thing in this religion is GOOD WORDS. The law mentions a "Supreme Being," "worshipping God," "Teachers of Religion," "Lord's Day," "Pietiy," &c. These are the good words, and fair speeches, which deceive the hearts of the simple. Were a stranger barely to read these good words in the constitution and laws of Massachusetts, he would think himself among the most upright people on earth; but what must his mind be, when reading the *Paganism, Superstition, Inequality, Oppression, Bondage, Pride*, and all other things equally ruinous, which stand with these good words.

2. A second part of this compound is, PAGANISM. By this I mean, that which originated among those who worshipped idols.

Almost the whole of what was parish religion in Rome, in the days of Numa, is established by law in Massachusetts; and is as much *paganism* under the name of christianity, as under the government of the Romans. People in general look at the name; but let us look at the nature of this pagan part.

Parish Religion is a part of *paganism*; it originated in Rome under Numa;—was brought into England from thence, and it was spread into this country from England. The word PARISH, signifies the precinct of a parochial church, or a circuit of ground inhabited by people who belong to one meeting-house, and are under the particular charge of its minister. [See Ency.] Every person almost in the state, has heard of the *parish*, and of the religion peculiar to it.

Where did these parish matters originate? In Rome; more than two thousand years ago. The Romans con-

sidered this kind of religion as an engine of government, and in all ages of Rome it has been practised with success.

Romulus divided the city into thirty *Curiæ*, that is, Parishes. In each parish one man presided, or ruled, called Curio, or curate. Each parish had a temple and God. On certain stated days the law obliged the people to assemble at the public hall built for that purpose, and consecrated, or dedicated, to the parish daily. The curate was elected by the parish; his office was for life. His family were exempted from paying taxes, and bearing arms, supported by public fund, and honored with many privileges. [See Rollin's Reign of Romulus. Robinson's Researches.]

In this *parish religion*; there were *Curates, Flamens, Celeres, Augurs, Vestals, Salii, Feccials, and Pontiffs*. Some of these presided at the worship; some sacrificed; some foretold future events; some kept a fire burning; some sung and played on musical instruments; some were heralds; and the Pontiffs ruled all the worshippers; and those who made laws how they should worship.

Though some pretended that this *Parish Religion* was divine; yet the learned in Rome know it was a cheat, and the theory of this Roman religion established by law, was a theory of superstition, incorporated into civil government by *fraud*, and imposed on the Empire by *force*.

What is the difference between parish religion in *Rome, England, and Massachusetts*? In Massachusetts, the parish law respects religion. There must be a temple in it, dedicated to God, they say; but afterwards, it is called and considered the minister's house; minister's church; and minister's parish; and tax. He is considered the *parish God*, for when he is gone, the door is shut; there is nothing to worship. In Massachusetts, the minister is settled for life; exempted from taxes, and so on. Under him, are *Affessors, Wardens, Deacons, Tything-men, Collectors, Singers, and they that play on Instruments, &c. &c. &c.* This is *paganism* under the name of Christianity; supported by the law of the State.

Another part of paganism, peculiar to this

more than any other ; this was an ancient law of Rome, and was a part of parish religion. Such a thing as binding men to observe one day, more than another, was never enjoined after the birth of Christ, till the reign of Constantine. Jesus nor his apostles never bound men to worship on particular days, but told every man to be fully persuaded in his own mind. Constantine undertook, influenced by the clergy, to make men religious once in a week, and from him it is handed down and is now a part of *State Religion*.

The following account of the law made by Constantine, concerning the Lord's day, is given in the Encyclopedia, in these words ; " It was Constantine the great, who first made a law for the proper observation of sunday ; (or Lord's day) and who according to Eusebius, appointed it should be regularly celebrated throughout the Roman Empire. Before him, and even in his time, they observed the Jewish sabbath as well as sunday ; both to satisfy the law of Moses, and to imitate the apostles, who used to meet together on the first day.

By Constantine's law made in the year 321, it was decreed, that for the future, the sunday should be kept as a day of rest in all cities and towns ; but he allowed the country people to follow their work. In the year 538, the council of Orleans prohibited country labour ; but because there were still many Jews in Gaul, (or France) and the people fell into many superstitious usages in the celebration of the new sabbath, like those of the Jews among that of the old, the council declares, that to hold it unlawful to travel with horses, cattle, and carriages, to prepare food, or to do any thing necessary to cleanliness and decency of houses, or of persons, favours more of Judaism than of Christianity." [See Ency. article sunday.]

Notwithstanding all the laws of Massachusetts concerning the Lord's day, as they call it, we are sure from this, that Constantine was the first man who made a law concerning the first day of the week ; and it was not then half so cruel, as the state law now is, then the coun-

try people were allowed to go on their way with teams; but now they must stop.

If Jesus Christ and the apostles have not bound us to one day, the State has no right to do it. Let every man be fully persuaded in his own mind, is the declaration of Paul. This account proves, that this law to make men religious once in a week, so that the priest may get his money, is a part of paganism; which originated in Rome, where the parish law begun.

I believe it a duty to assemble together for public worship; on the first day but I do not meet on that day because Moses says remember the sabbath day to keep it holy; if I did, I should meet the seventh day instead of the first. I do not meet on that day because the state law says so; for if I did, it would be submitting to a part of state religion which is idolatry; but I meet after the example of Christ, the apostles, and primitive saints who loved the example of Christ so well, that they needed no law to bind them to meet once in three months, or pay a fine.

3. A third part of this compound is, TRADITION. This means something unscriptural handed down from one generation to another, and believed and practised, because others have done it, and not because the Lord has commanded it.

Human doctrines and practices, are introduced and practised in this State, by the clergy; and multitudes of the people receive them as the commands of God, & at the same time they set aside the commands of God, to keep their traditions. The practice of sprinkling children, owning the covenant, as it is called, being propounded, their method of ordaining priests, thanksgiving and fast days, &c. are all unscriptural, and only the traditions of their fathers.

4. SUPERSTITION, is a fourth part of this awful mixture. Superstition, signifies ignorant worship; or manifesting respect to that which a person is ignorant of. This was the situation of the people in Athens, when they worshipped the unknown God. Paul told them they were too superstitious in all things.

The Samaritans were in the same situation. Jesus said, " ye worship you know not what ;" we know what we worship, salvation is of the Jews.

The greater part of the state religion worshippers of Massachusetts, are of this kind. This superstition seems to be entailed on the people. The priest to be acceptable to a parish, must serve according to ancient custom, or not be called by the parish. To be acceptable, he must read and practise to please them ; if he does not he is sure to be turned away. In this way, *priest and people* remain ignorant of the right way. If a man preaches to this class of people what the new testament says, he is considered a *deceiver*, a *wolf*, an ignorant man, or idle ; turning the world upside down, and endeavouring to destroy all religion, &c.

Thousands in this State think, if they go to their meeting-house once in each week, sit down when a few sing—stand up when the minister says his prayer ; set, asleep or awake, while the parson reads, stand to hear the, " now blessed," &c. and attend to the common diversions of the week—pay their minister's tax, and make a profession of State religion, all will be well.

It is not strange that this superstition should continue in the state ; the clergy with all their pretended learning, are so ignorant that they cannot speak before an assembly of what they know, only as they read something to them ; and some of them can hardly say their prayer without notes. There are many who have attended such worship constantly for years ; and yet are unable to give much of an account of what their minister has told them in all the time they have sat under his ministry. Were children to spend only two half days in the school-house in each week ; and all that time be only two hours ; they would be as ignorant of science, as their parents are of religion, by attending to the instructions of those, whose work is to keep the people in ignorance, teaching them the importance of not knowing any more about religion than those did who went before them.

5. INEQUALITY, is another part of this compound, called RELIGION. One article of their bill of rights de-

clares, that all men are born free and equal ; this is true, and this is the nature of true religion. The second article declares all men equal and free respecting religion, and had it not been for this *state religion*, which has ever been a curse wherever it is received, the laws of the state would have been in harmony with the second article of the bill of rights, which reads thus ; " It is the right, as well as the duty of all men in society, publicly, and at stated seasons to worship the SUPREME BEING, the great Creator and preserver of the universe. And no subject shall be hurt, molested, or restrained, in his person, liberty or estate, for worshipping God, in the manner and season most agreeable to the dictates of his own conscience ; or for his religious profession or sentiments ; provided he doth not disturb the public peace, or obstruct others in their religious worship."

As it is a right which all men have to worship God according to the dictates of their consciences ; what business has any body of men on earth to enforce that right, or make laws to bind men to their rights ? do not men love their rights well enough to hold them without a law to oblige them to it ? Is there any need of a law to make men use or enjoy their property ? surely no. All needful is, that others shall not deprive them of that which they do not wish to be deprived of. This Massachusetts religion is exactly contrary to EQUALITY.

It is not a difficult matter to discover the inequality of this state religion. First, the law says it is the right of all men, to worship God, and that no person shall be molested, in any way for doing it in the way that his conscience dictates ; and that none shall be molested or restrained in their person, liberty, or estate for so doing ; next the law says they shall worship God, or go to meeting once in three months, or pay a fine ; this is inequality. After this, the law says the whole parish shall be taxed to the minister and for all other parish expences. The law then says they may leave out those of another denomination ; and if they do not ; the minority, being of another denomination, may order their minister to draw out the money they have paid. In this way, they

are obliged to pay money to ministers, after the bill of rights has said they shall be free. Is this equality? No. These people to get their money back from another denomination, must first shew a certificate signed by their minister, and one of the committee.

This same government, after declaring all men equal, allow the Quakers to be free; and then make a law that no needle's work shall be done on Lord's day; and teamsters, and drovers, travelers, &c. are not allowed to travel on that day in ordinary cases; but hackmen, by obtaining a certificate of permission from a justice for himself, and his passengers, may travel at his pleasure. Is this equality? The poor man with his team on expence, must be detained on the road, from his family and other business; while an ungodly rabble are allowed to travel unrestrained by government; thus the idle are protected by law, and industrious, peaceable, honest citizens, are suffering by a law made by those who licensed the hackmen and his company. This is a part of Massachusetts religion. To complete the whole of this inequality, the court in 1800, passed an act that every "corporate town, parish, precinct, district, body politic, or religious society," shall be supplied with a public protestant teacher of piety, religion and morality, three months out of every six, or pay a fine from 30 to 100 dollars for every such neglect after the first. Is this equality? by no means.

6. Another part of this State compound is, OPPRESSION.... The whole history of this *State Religion*, is an history of one party, oppressing another, and it is not possible, that any thing called *religion* can be established by law without oppression. This has been the case in Massachusetts ever since one denomination undertook by law, to rule others in matters of religion. How were the baptists fined, imprisoned, shut out of their meeting-house, tied at the public post and whipped, for preaching contrary to law, and even banished, barely because they would not acknowledge that to be right, which by sad experience they knew was oppression.

How were the poor Quakers oppressed by this state religion. They were fined, imprisoned, banished, and hung ; though they were industrious peaceable citizens. O how many peaceable men, and good citizens, have been devoured by this hateful monster ; which the clergy are paying all attention too, *lest it die !*

7. Another part of this master called *religion* is, **BONDAGE**....Any thing called religion, which tends to bondage, is contrary to true religion, which instead of bringing free people into bondage, gives liberty to those that are bound. This *state religion*, gendereth to bondage ; it entails bondage to posterity, and but few of the children of these captives, dare go one step beyond the bounds set by their fathers.

I will shew in a few particulars, wherein this *Bondage*, called religion, consists.

1. It binds all the people of a parish to meet in one place, whether it is any advantage to them or not. There are many people in this State, who really think it wrong to meet any where excepting in the parish house ; and at any time excepting when the State, or the minister says they must meet.

How would these people feel if they were obliged always to go to one store to buy, whether the articles were good or bad ; and whether the man who attended was an honest man or a rogue. They would call it bondage indeed ; but, in matters of much more importance than these things, they are bound to attend in one place, let what will be *read* to them, and let the minister's character be ever so bad.

2. This state religion binds the people to certain things, and forbids an examination of their being right or wrong. The catechism, (which is a body of state religion divinity) must be crowded into the memories of children by their parents in early life, and enforced by the *awful presence*, of a *black coated, white wigged priest*, once in so long a time, in what they call the house of God ; that is, the parish God, the parson. This is training them up in bondage, that when they are old they cannot depart from it ;—like Peter, they find another

has bound them, and many are lead where otherwise they would not. Next to this shackle, they must own their *baptismal covenant*; a yoke of bondage their parents put on them before they were capable of action; and this yoke their parents think best for them to bear in their youth. After this they own the covenant, and become a member of the ministers church, which deprives them of all the mental liberty they ever had; they must never learn any more; but must dwell in this *BASTILE* the remainder of their days, with the officer, (the priest) who keeps them. Besides this, they must be bound by law to a priest for life, they, *THEIR* children, their land, and all they have, unless they move into another town, where there is the same bondage. The *priest* they are bound to maintain so long as the breath of life is in him, whether he is useful or not; the *priest* is bound to them, and they to him, for life; he can go when he is determined on it; but the people cannot get rid of him, unless they pay large money to him, to give up his good bargain, which he holds against them for life.

3. This is not the whole of the Bondage belonging to this ungodly mixture. Every town, parish, precinct, district, body politic, and religious society, are bound by *State law* to have a public protestant teacher of piety, religion and morality; three months in every six, or pay a fine, not less than thirty dollars nor more than sixty for the first neglect, and for each and every like offence after the first, a fine not less than sixty dollars nor more than one hundred dollars, with cost of prosecution, which money shall be disposed of for the public worship of God. This act is so unjust and contrary to the rights and liberty mentioned in the Constitution of the State of Massachusetts, that I think it proper here to mention it and make a few remarks upon.

It was passed March 4, 1800, and is found in Vol. 3, page 105, "Be it further enacted, that every corporate town, parish, precinct, district, and other body politic or religious society aforesaid, is hereby required to be constantly supplied with a public protestant teacher of piety, religion and morality; and in defaults of being so pro-

vided and supplied, for the term of three months in any six months, such town, parish, precinct, district, and other body politic, or religious society, which shall in the judgment of the court of general sessions of the peace for the same county be adjudged of sufficient ability to be so provided, shall pay a fine, for a first offence, of a sum not exceeding *sixty dollars*, nor less than *thirty*; and for each and every like offence after the first, a fine not exceeding *one hundred dollars*, nor less than *sixty dollars*; together with cost of prosecution; such fine to be recovered by indictment in the court of general sessions of the peace in the county where such dilinquency may happen, and levied on the inhabitants composing such town, parish, precinct, district, and other body politic, or religious society, so delinquent, in the same manner as other fines are levied on the inhabitants of towns. And every such fine shall be disposed of, by order of said court, to the support of the public worship of God, in such religious society in the same county, as, in the opinion of said court, shall stand most in need thereof."

This appears to me one of the most abominable laws I ever saw, where the life is spared. In the first place, it contradicts all that is said concerning the rights and liberty of the people, and positively declares without reserve, that all towns, parishes, &c. shall be constantly supplied with public protestant teachers of piety, religion and morality, and does not allow them to be without, any three months, out of six.

What an unreasonable law is this! What if the people cannot find such teachers as these? Must they pay a fine of 60 dollars? First the law says they must have public protestant teachers of piety, religion and morality. Where shall they be found? Not among the clergy; they have not entered any protest against the church of Rome; for when one of her daughters, (France) received a deep wound, in the French revolution, the clergy were all dressed in *mourning* from *Parsamaquaddy* to Georgia, and in their fast and thanksgiving sermons, were constantly lamenting the sad state of their sister, the French catholic church and clergy.

Dr. Osgood of Medford, said in a fast sermon, that the French had put to death 24 thousand gospel ministers; or about that number. The clergy have submitted, and not protested; and according to the above act, all the clergy ought to be dismissed.

After this act was passed, to be consistent, it should have said, "*And be it further enacted,*" that if the Supreme Being does not send as many public protestant teachers as there are towns, parishes, precincts, districts, bodies politic, and religious societies, that the commonwealth shall make up the lack, by sending those cast in Cambridge furnace, who are out of business, being considered useless."

This law gives no liberty to the people at all; not even to judge of their abilities to employ an hireling. The court must judge of that, if they do not have a public teacher three months out of six. The law says, they shall pay a fine from 30 to 100 dollars, for such neglect. The law should not stop here; it should have said, "*and be it further enacted,*" that every such teacher shall preach faithfully, and constantly three months out of six, or forfeit his salary and pay a fine not exceeding one hundred dollars, nor less than sixty." "*And be it further enacted,*" that every wicked, swearing, lying, drunken person, with all the fearful, unbelieving, abominable, whoremongers, and all hypocrites, where they are priests, or others, shall repent of all such sins and turn from them, and live soberly, righteously, and Godly, in every three months out of six, after this law is published; and for the first neglect, they shall forfeit all their estates, for the second neglect, they shall suffer six months imprisonment; and for the third offence, they shall be hung by the common hangman as a warning to others."

Had such a law as this passed, no doubt, it would have had an uncommon effect on the above mentioned characters; but, instead of this, the law only goes far enough to bind the people to a set of useless idlers; either by obliging the people to support them by a tax, or a fine. What sort of public worship is that which is supported by money taken by force by a court, from poor

honest labouring men, who are so prudent as not to pay their money for that which is no advantage to them? It is *state worship*, called in scripture, “*will worship* ;” and ill will too.

The fact concerning this law as far as I can judge is this; in this State, were a number of young men too lazy to work, who had been sent to college to be made up into ministers; when they came out, they were such useless creatures, that the towns would not employ them; on this account I conclude it was that this law was made. Like this; a number of merchants have a cargo of bad Rum; which cost them fifty cents per. gallon; it is all their property; and will not sell, the consequence of this is, they must be reduced at once to poverty, and come upon their friends for a living; their friends to help them, and save their own money, being influential in the court, carry in a petition, that every town, parish, precinct, district, body politic, and religious society, shall purchase so much of the bad rum as shall include the whole cargo when equally divided among the people of the Commonwealth; or pay a fine not exceeding one hundred cents, nor less than sixty cents; to be given to those men who are the owners of the rum.

Should such a law as this be enacted, the wickedness of it would be sounded not only through the State, but through the world; but when a law of the same nature is passed, respecting men who find no employ, unless the people are drove to it; the law goes down with the majority, who think it an excellent thing to have such a good government which drives them to make a debt and pay it. What would be the consequence of a law made for people to employ lawyers, physicians, mechanics, &c. three months out of every six, or pay a fine, not exceeding one hundred dollars, nor less than thirty? There would soon be rebellion in the State. There would be the same injustice, and bondage in it that there is in this law to hire priests. The fact is, other men find employment, as they are useful; and were the clergy a useful set of men, there would be no need of a law to

oblige people to buy them, as they would stinking Rum.

If there was no law in Massachusetts, to oblige people to have and support the clergy, I do not think there would be more than one out of an hundred in the state that would be supported. "Eight hundred families would be deprived of a living; or nearly that number, unless they went to work for a livelihood."

This is a short description of the bondage of Massachusetts religion.

8. Another part of this State religion is, PRIDE.... This is abundantly evident to all who look at the conduct of those who are the leaders in this state religion. Many who are members of these *state churches*, look down with disdain on those who know and love better things than *state religion* contains. The ministers of this religion are in general, with their families, patterns of pride to the whole parish, this cannot be denied. They have every advantage to be so. The people are by them kept in *ignorance, oppression, and bondage*; on these things the clergy set easy, while the people groan under them. The pride of the clergy leads them to think themselves above all excepting a few of the first people in the town. The priest through pride, thinks he must have the best house in the parish, the finest place in the temple, adorned, with silk hangings, cushions, tassels, eagles, or some other ravenous bird. In his dress, he must excel all in foppery; there is not such a company of fops in dress in Boston, as the *state religion* clergy; see them in their *sanctums*, with their *surplices, bands, powdered heads or wigs*; and their actions, which are in uniform with their dress. All this is encouraged by law, and poor people labour night and day to support them in it.

9. Another part of this state monster is, "GAIN TO A FEW, loss to many, misery and destruction....This is at the bottom of all these things. According to the conduct of the *state clergy*; their gain is the principal object, in all they do; though they pretend a love to the people; yet when the salary stops, the fine gentleman is gone, without any regard to the flock he before pretended to

love. These are the men who bite with the teeth, and cry peace, and he that putteth not into their mouths, they prepare war against him.

How many poor people have been deprived of their bread, and even their only cow has been sold at vendue to increase the gain of these proud men who live in idleness, while the people labour night and day to support those men, "who can never have enough." How often do we hear of their asking more salary; and threatening to leave the people, unless more is given them.

When I was in Rochester, I was told of a poor man who had collected tallow from babery bushes to burn through the winter. The collector went to him for the minister's tax; he told him he could not pay him as he was poor; unless he took his cow. The collector happened to see the tallow and told the clergyman of it, who ordered him to take the poor man's tallow for his own use, leaving the poor man to sit in the dark.

All such ungodly conduct is countenanced by law, they bind heavy burdens grievous to be borne, and lay them on mens' shoulders; but they themselves will not move them with one of their fingers—Multitudes who pay these men, or are robbed by law, consider it the same as throwing away their money; it is giving where they have received no benefit. Finally they pay the clergy for keeping them in ignorance, oppressing them; taking away their liberty, and preventing them from hearing the gospel of the grace of God.

I recollect of once reading an account of this kind, expressed to this amount, by a man brought up in state religion.

"Before I knew the truth as it is in Jesus, (said he) my parents and all the family believed in *human religion*, and were all in the road to destruction together; this was bad; but not the worst of it; we had an *ungodly priest* to lead us on; that was not the worst of it; we paid him a large sum of money every year for leading us down to hell; thus the blind lead the blind on the way to ruin." O how many thousands are lead on in this way by the friends of *state religion*!

The baptist ministers and people once bore their testimony against this abominable monster ; but now many of them are in the same situation of the other clergy, and are now *State ministers*, riding on this monstrous beast ; which will finally fall with all who are upheld by it.

I do not think this religion is confined to Massachusetts. In Connecticut, it may be seen in a *full length portrait* ; in Newhampshire, it is in *miniature* ; in Vermont it lies with its face uncovered in a coffin, with a few dressed in black, weeping over its dead remains, like *Charlotte at the tomb of Werter*. It has entered Rhodeisland, by a *permit only*.

This short description of *State Religion*, must suffice at present ; as a first lesson to what may be hereafter upon the same subject.

ANECDOTES CONCERNING LUTHER.

IT is altogether likely that my description of State religion will cause an howling of the shepherds ; and it is probable that the songs of the temple will be howlings. I expect this will be the cry, *Smith is subverting Christianity, and endeavouring to overthrow all religion.* Without doubt it will bring on some very disagreeable complaints. As a medicine in such complaints, I would reccommend the one given to the clergy and other academies in the days of Luther, on a similar occasion, when Luther's writings were extensively received and read.
“ At the time when the diet of Worms, was held, a treatise was published, in which were the following, among other Anecdotes.”

The Count of Nassau, governor of Flanders, Brabant, and Holland, said to the divines at the Hague,—“ Go and preach the gospel in sincerity and truth, like Luther.”

The academies of *Lorain*, complained to *Margaret* the Emperor's sister, Governess of the *Netherlands*, that *Luther* was subverting Christianity by his writings. "Who, said she, is this *Luther*?" They replied, he was an illiterate Monk. "Is he so, said the princess? Then you who are very learned, and numerous, write against this illiterate Monk; and surely the world will pay more regard to many scholars, than to one blockhead."

Let the publick compare these clerical complaints against *Luther*, with those of the present day, where the clerical cant is, he is a blackguard, a noisy fellow, much below our notice, &c.

The clergy have lost their old arguments, a writ, whipping posts, jails, banishments and hanging; writs were then more powerful arguments than their writings were then or now.

A FEW WORDS CONCERNING PHAROAH.

WHAT is said in Rom. ix. concerning Pharoah has been tortured and wrested in the same manner, as that concerning Jacob and Esau. These are some of the things which are hard to be understood, which they which are unlearned and unstable wrest, as they do the other scriptures. The *Calvinized Hopkinians*, have represented Pharoah as a mark set up by his Creator, to shoot at, to shew how God delighted in making some of his creatures miserable. God says he has no pleasure in the death of the wicked, they say he has. Who shall decide the matter between the Lord and the Calvinians?

Paul says of Pharaoh, Rom. ix. 17, " For the scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." This is taken from Exodus, ix. 16, The common explanation of this verse is that God raised Pharaoh into existence, barely to shew his power in sending him to hell to be miserable to all eternity, (as they term it.) There is no such thing intimated in this place. Three things are mentioned here; 1. God raised him up. 2. That he might shew his power in him. 3. Make his name known in all the earth.

1. God raised up Pharaoh. Where? On the throne of Egypt, this is where God raised him, this is the meaning of being raised up; sit in a public place. David says, 2, Samuel xxiii. 1. " Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob." It is plain here that to be raised up, means to be made a king. This is explained in Acts, xiii. 22, " And when he had removed him, he raised up unto them David to be their king."

2. What purpose had God in raising up Pharaoh to be a king? We are told—to shew his power in him. People generally read it, to shew his power against him; but the text says, in him. God shewed his power in Pharaoh in this way; Pharaoh was considered the most powerful Monarch on earth, God shewed his power in him, when he shewed Pharaoh and all others, that his power was so great, that he could even send an army of frogs or lice, and cause Pharaoh to yield; and with ease cover him in the bottom of the sea. Thus God shewed his power to be above all human power. This is what Rahab meant, Joshua, ii. 9, 10, 11, " And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Ammonites, that

were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things our hearts did melt, neither did there remain any more courage in any man because of you ; for the Lord your God, he is God in heaven above, and in earth beneath."

3. Besides this, in Pharaoh, God made his name known in all the earth, for when the nations heard that Israel's God had overcome the greatest king on earth, they were at once convinced that his power was above all men or God's besides. This NAME made known in all the earth in Pharaoh, is mentioned by Nehemiah, and David—Nehemiah, ix. 10, "And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land, for thou knewest that they dealt proudly against them ; so didst thou get thee a NAME, as it is this day." Psalm ix. 13, "Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants. Thy NAME, O Lord endureth forever ; and thy memorial, O Lord, throughout all generations."

By reading these places, we may see how in Pharaoh God made his name known in all the earth ; for to this day, what he did to Pharaoh, has made his name to be remembered among almost all nations.

THE POTTER AND THE CLAY.

THOSE who have made use of Jacob, and Esau, and Pharaoh, to prove their doctrine of reprobation, have never failed to mention the potter and the clay, as a proof of their doctrine in connection with the rest ; this makes their *three-fold cord*, which they suppose is not easily broken. It will not be amiss to search the scriptures and see what it means concerning the clay, &c.

The text so often mentioned, is this, Romans, ix. 21, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another to dis-honor ?"

Paul asks if the potter has not power to make two different vessels of one lump of clay? Yes, he has. Has not God as much power over men as the potter has over the clay? He certainly has. Does he deal with men as a potter works the lifeless clay? He does not. Though his power is sufficient for it; yet his *justice* and *mercy* does not lead him to do so. All this is shewn in Jeremiah, xviii. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, "The word which came to Jeremiah from the Lord, saying, arise and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house; and, behold, he wrought a work on the wheels, and the vessel that he made of clay was marred in the hand of the potter, so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying; O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I speak concerning a nation, and concerning a kingdom, to build, and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them. Now, therefore, go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, thus saith the Lord, behold I frame evil against you, and devise a device against you; return ye now every one from his evil way, and make your ways and doings good."

Here we have the matter concerning the potter and the clay, explained by the Lord to Jeremiah. He says he can do with Israel as the potter does with the clay; but he says he will not; but will deal with them as rational creatures. If they obey, it shall be well; if they rebel it shall be ill with them. If they sin and are threatened with destruction, if they repent they shall not be destroyed; if he promises them blessings, if they transgress,

the blessing shall not be given. Notwithstanding this, there were some *fatalists* among them, who said there was no hope, and it was best to go on, and do what their imaginations let them do. verse 12, "And they said, there is no hope ; but we will walk after our own devices, and we will every one do the imagination of his evil heart." In all that is said here concerning the potter and clay, there is not the least intimation of men being creatures made for happiness and misery, as the fatalists pretend ; but all is to the contrary. What Paul has said upon the subject in Romans, exactly agrees with what the Lord said to Jeremiah upon the subject. I will here state Paul's arguments in a few words.

In Romans i. 19. He says there is a manifestation of God in all men, and that God has revealed his wrath against all ungodliness, verse 18. In verse 20, He says all men are without excuse, because when they knew God, they glorified him not as such ; but became vain in their imaginations. On this account God gave them up unto vile affections, verse 26. In chap. 2d, verse 6, he declares, that God will render to every man according to his deeds ; having no respect of persons. Them that do well, would have eternal life, ver. 7—them that disobey, shall perish, verse 12.

He says, that by despising the riches of God's goodness, they treasure up wrath against the day of wrath. In chap. 9th he mentions these rebels as vessels of wrath fitted to destruction ; by despising his goodness, and long suffering, while God had called them, and suffered them long to live, and repent, verse 22. After Paul had mentioned Jacob and Esau, Pharaoh, the potter and clay ; lest some should think God was a respecter of persons, he repeats it again, in chap. 10th, "For there is no difference between the Jew and the Greek ; for the same Lord over all is rich unto all that call upon him, for whosoever shall call upon the name of the Lord verse 12, 13. Here it is stated plain ; read, understand and believe, and lay aside *fatalism* for God's truth, believe in Christ, and thus be a vessel of mercy prepared for glory.

RELIGIOUS INTELLIGENCE.

NO TWITHSTANDING the great decline of State Religion, in New-England, and the frequent dismissals of the Clergy, in different towns, and though the State Religion cry is, "our holy religion is soon to have the seal of death set upon it; yet that pure religion which consists in visiting the fatherless and widows in their afflictions, and keeping unspotted from the world is daily increasing, and the number who are born again has greatly increased within a few months past in New-England.

At the present time, God is reviving his work again in Portsmouth. Several of late, have given an evidence of being born again. Twelve young people have of late been baptized and owned Christ as their leader. Those who were baptized, several years ago, are much revived, and engaged to persevere in the way of truth. There is as great harmony among the brethren now, as ever there was since the church was first gathered.

In Kittery, near Portsmouth, the work is still increasing. There is something of a revival in Stratham; several of late, among the *Baptists* and *Congregationalists*, profess to have passed from death to life.

In Salisbury, about twenty-four miles from Portsmouth; there is a happy number rejoicing in the Lord. The work begun there in the following manner. A Brother T. and his wife who had formerly belonged to Baptist churches, (one of them to the Newtown church, the other to Brentwood church) concluded to come off from their *Articles*, and *Calvinism*, and to name the name of Christ, and have no rule but the New-Testament. The brother told the church he did not believe their articles, and wished them not to consider him one of them any longer. Four voted him under admonition for this, and ranked him with some of ungodly conduct. Soon

after they came out, and had meetings in their house, the Lord abundantly blessed and encouraged them; in a short time, they saw three of their children brought from darkness to light, praying and praising God, which made a church in his house. Soon after this, they held prayer meetings on Lord's day evenings; the house was filled with people, and in a few weeks several more were born again to join their songs of praise. About the last of November, 1807, I visited them and found a happy number united in love, four were baptized, and eight more came forward to join with them, making twelve in all. These in the fear of God, agreed to lay aside all party name, *creeds, covenants, articles, human doctrines, and masters*; and to consider Christ their only *Master*; the scripture their only rule, and to consider themselves **CHRISTIANS**, the ancient name given to the saints in days of old, a name, which will swallow up all the party names in the world. About one week after, I baptized four more, these with the others made sixteen, who are happy in the Lord. The work is still spreading, the meetings are crowded, and converts are singing on the banks of the river, and in other places.

The work of God in New-Bedford, and the towns around is marvellous, beyond what I ever saw. When I left that place, which was in October last, about four hundred and fifty had been baptized in five towns since last April; and converts are continually increasing, while hundreds join their songs.

I have been informed, that a church called Christians, has lately been gathered in *Knox*, in the eastern country, of fourteen in number. They came out of a Freewill baptist church in that town. In *Danville*, (*Vermont*) another has been lately gathered—one also on lake Champlain, and one in *Mountpielier*.

The number of churches who have laid aside party names and human rules, are continually increasing, and the number of members are increasing also. The union among these churches, among the members, and ministers, appears to me like that among the saints in the days of the apostles..

When the seventh number of the Magazine was published, there were fourteen churches, in the New-Testament Union. There are now nineteen, and some others I am told are gathered, or expect to be soon.

I thank God that in this way a party spirit is decreasing, and I believe this is the only way for all the saints to be one ; have one name, one rule, one master, one spirit, and thus be one body.

*Copy of a letter from Elder PHILIP HATHAWAY to
the Editor, containing an account of the work of
God in Freetown, 1807....Dated July 8, 1807.*

" BELOVED BROTHER, in the fellowship of the gospel of Christ.... I here give you a short account of the glorious work of God in this place in my own soul, and among the people where I dwell.

As it respects myself, two years ago last November, I lost my oldest son by death, which sickness and death was blessed to me, and many others, for the good of our souls. Last November, the Lord visited this place with distressing sickness, and several of the young people were cut down by death ; this caused an unusual distress in my mind for the people around me ; but in a short time, in answer to prayer, I obtained an evidence, that God would work, and that I should see the youth bow before the king of glory, as I had seen some bow before the king of terrors. Those uncommon exercises remained on my mind until February, at which time we had a remarkable rain which caused the earth & stones to roll down the hills before the water. Seeing this, set me to pray that sinners might give way before the rain of righteousness, as the earth and rocks did before the great rain of his strength.

Soon after this, I asked two or three of my acquaintance to have a prayer meeting at my house ;—they ap-

peared willing, and we appointed a day. I did not expect more than ten or twelve people at the meeting ; but, to my joy there were about fifty people who attended. This meeting I believe will be remembered by many as long as they live. The power of the Holy Ghost seemed to come down like rain upon the mown grass. I requested those who were in distress to manifest by rising up. Fifteen rose up and eight cried out, that were burdened sinners, and undone. This meeting was on the 5th of March. Before this time, the people had been in a very stupid situation for several years, excepting the few who were awakened and set at liberty soon after the death of my Son.

From the 5th of March we have continued our prayer meetings every Thursday to this time. Some days there has been three or four hundred to attend a prayer meeting. Our meetings on Lord's days have increased greatly, and the number who have been pricked in the heart has also increased with the increasing assembly.

The first person baptized last spring, was one who cried out in distress at the first prayer meeting in my house. Soon after this, three more were baptized, and in a short time two more. May 21, eight were baptized, and the next week eleven. On the 4th of June, two more were baptized. July 1st, five submitted baptism, on the 5th two more. In one of our prayer meetings in June, there were the most people in distress, I ever saw in one assemble ; about 80 people, appeared in great trouble, viewing themselves without God and Christ in the world. The work is still increasing, and there are a number who give an evidence of being born again, that have not been baptized. I expect to baptize five or six to day. Such a glorious day was never seen in this county before.

I think it proper to give you a short account of the gathering of the church of Christ in this place. Before the revival last spring, there were a few who had been members of a baptist church, which had been dissolved for many years. As several had been baptized, they concluded that it was duty to consider themselves a com-

pany or body. May 13, 1807, the brethren and sisters met, and spake their minds concerning the church of Christ. All were agreed that to be called a baptist church, or to have a set of *articles*, or church *covenant*, or *platform*, was contrary to the new testament, and that they ought to leave all such things behind. The whole company mutually agreed to lay aside all *party names*, *human doctrines*, and *rules*; to call themselves **CHRISTIANS**, and to consider Christ their only Master, and the new testament their only rule, and to own all the children of God as their brethren, and to endeavour to walk in newness of life. This was a happy, heavenly meeting to our souls. There are now 52 members in fellowship with each other, walking in love, and endeavouring to keep the unity of the spirit in the bond of peace. O may this glorious work and kingdom spread through all the earth.

I am your unworthy brother, and fellow laborer in the kingdom of our Lord and Saviour Jesus Christ."

PHILLIP HATHAWAY.

Copy of a letter from Mr. BRIGG, minister of the first parish in Kittery, to Esq. CHANDLER, of New-Gloucester.....Dated Kittery, April 17, 1807.

DEAR SIR,

"I HAVE not seen you since we left College, although I have repeatedly heard from you. I am settled in Kittery the first parish. I have enjoyed much peace and happiness here. We have a man with us by the name of Stinchfield; he says that he is from New-Gloucester, and that he has there a wife, and five or six children. He states to us, that he was directed by God, to leave his family, and to come to Kittery to preach the gospel. He has caused a great number to follow him,

and he has put a great number into the water, and has made a great division in my parish. My people have an idea that he is a great and good man. I wish, Sir, you would be so good as to give me a history of this man, of his goodness, and greatness, and badness, &c.

Be so good as to send me a line as soon as you receive this."

WILLIAM BRIGG.

Mr. CHANDLER.

N. B. It is expected that an answer to the above, will appear in the next number.

State Religion dec'd, and a Speech at his grave.

HERE lies buried, State Religion, who under the name and habit of religion, under the countenance and clothing of a sheep, became the most savage and rampant plunderer and waster of human society. Who made fearful inroads on all civil commerce, and left civil and religious liberty expiring. A warrior well furnished with all arts politic and polite, with the knotty embarrassments of criticism, the hampering chains and subtleties of logic, and the javelins of tongue and pen, with the roaring ordinance of councils and cannons, and all the artillery of the school and gown. Fury, hatred and mischief, love of this world, pride and disdain, with perjuries, falsehood pious frauds and raging party zeal, were his necessary and constant attendants. High encomiums and endless applause of guides infallible, and faith implicit, of hereditary and divine right, of unlimited power and passive obedience to tyrant priests and kings, with the immortal praise and merit of stupid ignorance and blind submission, were heralds to prepare his way. Trifles and tricks, and solemn fooleries, legends and silly tales, old almanacks, and mouldy musty reliks, sweepings of ancient tombs,

vows, pilgrimages, charms and consecrations, rites, obsolete and novel ceremonies both decent and indecent, monkish vows, and superstitious austerities, with words of sacerdotal absolution, and sacerdotal vengeance, squibs, crackers, ex-communications, curses, roaring bulls, and vain thunders, mixed up with priestly choler, bitter and black, were his delicious food,"—all these are to lye with him forever.... WEEP NOT AT HIS GRAVE.

above,

*An Ode on the death and burial of State Religion,
upheld by the sword of the Magistrate.*

1. "HERE lies (and may it here forever lie)
The carcase of dead piety :
Shadow of grace, substantial sin,
Religion's mask and gaudy dress,
The form and foe of holiness,
The image and the plague of zeal divine.
His dwelling was the church ; in double shape,
Half was a murdering wolf, and half a mimic ape.

2. A monster horrid to the sight,
Hideous deform'd and void of light ;
'Twas born at Rome, 'twas nurs'd at home,
In the dark cloisters of the Vatican ;
His lungs inspir'd with heaving lies,
His bulk well fatten'd to prodigious size,
With gun-powder and blood of man.

3. Ancient inhabitant of Spain,
And long in France a welcome guest :
Over the continent and main,
Over the old world and the new,
Mankind and money to pursue,
On dragon's wings the harper flew,
And gave its feet no rest.

4. All languages this fury spake,
And did of either sex partake,
Flaming enlight'ner of the mind,
And headlong leader of the blind,

Oft has he drag'd the doubtful tongue to speak,
 While the pain'd conscience left the truth behind.
 By gibbets fword, and fire,
 He made whole tribes of men expire ;
 And to the skies their groaning ghosts he hurl'd,
 A swift converter of the world.
 Dextrous in all the arts of blood ;
 Skill'd to contrive or counterfeit
 Mysterious mischief, plots of state,
 Those murd'rous engmes to destroy the good.

5. A purple prelate, chosen to preside
 Over the whole *ignation* drove
 And all the *clergy tribe* beside,
 All but the happy few who mix'd their zeal with love.
 In every different sect 'twas known,
 He made the *cappock* and the *cowl* his own,
 Now stalk'd in formal *cloak*, now flutter'd in a *gown*.

6. At what dark hour soever
 The curst divan at Rome were met,
 Catholic faith to propagate,
 This monster sild the-chair.
 The *conclave* dress'd in *bonnets red*,
 With three crown'd tyrant at their head,
 Made him their privy *counsellor*,
 The *inquisition* court (a bloody crew,
 Artful to set the solemn trap
 That lets no heretic escape,)
 Owns him her *president* and founder too.

7. Oft as the church in east or western land
 Rising against herself in arms,
 In her own blood embrew'd her hands ;
 This chief led on th' unnatural war,
 Or did the bloody standard bear,
 Or sound the fierce alarms ;
 Victorious still, (and what can more be said
 Of all the living warriors, or the heroes dead ?)

8. Shout at the grave, O traveller ;
 Triumphant joys that reach the skies
 Are here the jultest obsequies ;
 Shout thrice ; then flee afar
 These poi'sinous streams and stenches of the sepulchre ;
 Go, turn thy face to heaven, and pray,
 That such an hateful monster never may
 Obtain a Resurrection-Day.

